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Essays, Expositions, &c.

FIXED PRINCIPLES.

"Those things which are most surely believed among us."—Luke i. 1.

The evangelist, whose words we have quoted above, professes to give an authentic account or narration of events connected with the birth, life, and death of the Lord Jesus Christ. And that the "most excellent Theophilus" may be assured of "the certainty of those things wherein he had been instructed," the inspired writer declares that he "had perfect understanding of all things from the very first," that is, he "had accurately traced all from the very first," in other words, "had by diligent and careful investigation followed up every thing to its very source, in order that he might obtain an accurate account of the matter." The authenticity of the narrative is thus placed beyond the possibility of doubt, for the facts narrated had been delivered by those who were "eye-witnesses, and ministers of the word."

And as with this narrative in particular, so also may it be affirmed in respect to all the other narratives, and indeed, to every portion of the Bible. In receiving this Sacred book as our sole guide in matters pertaining to faith and practice, we know that "we have not followed cunningly devised fables," for we have "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

It is worthy of remark, that the apostles, and those who were associated with them in the work of preaching the gospel, preached as those who were *fully persuaded* of the truth of that which they proclaimed. They "were all filled with the Holy Ghost, and they spake the word of God with boldness." "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." The apostle Paul was an eminent example in this respect. He frequently refers, in his epistles, to the fact that his preaching was not of a doubtful, uncertain character. He did not present the important message of the gospel as one who had "not quite made up his mind" as to its truthfulness. He did not treat it as a mere report, of which as much might be said on one side as on the other. He did not propound it as a mere theory, which future discoveries might possibly demonstrate to be unsound and therefore useless. No, not thus did he preach. He testified concerning that

which he *knew* to be true; knew it, because it had been revealed to him by the blessed Spirit of God; knew it, because it had become a part of his own experience. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." And again, he declares in the most solemn manner, "But as God is true, our word towards you was not yea and nay," was not of a doubtful, vacillating character, "but in Him was yea." Hence in his exhortations to his brethren in the ministry, as well as to the churches generally, he seeks to infuse into them the same spirit of holy firmness and decision, and of uncompromising adherence to "the word of the truth of the gospel." Thus he counsels Timothy, his dear son in the faith, "but continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." So also in writing to the Colossians, he says: "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

Now from all this, we may gather *the great importance of fixed views and principles* in relation to the doctrines and precepts revealed to us in the word of God. Let no one misunderstand us here. When we speak of fixed views and principles, we assuredly do not refer to what a man may be pleased to *call* his principles, but which are really nothing more than "crotchets," mere private fancies not worthy the name of principles. Persons sometimes "take up" with certain opinions, opinions, it may be, hastily formed, or at least adopted without due examination, and then resolutely closing their ears against all argument or persuasion on the other side, boast of the *firmness* of their principles! We would rather apply the word *obstinacy*, as the more correct designation. The Bereans were declared to be "more noble than those in Thessalonica, in that they received the word with all readiness of mind, *and searched the Scriptures daily*, whether those things were so." Surely here is a pattern for us. If, instead of hearing the word of God in a carping, captious spirit, we were to receive it with the same "readiness of mind," and if, united with a prayerful, diligent study of the word itself, we sought the aid of the Divine Spirit to lead us into all truth, we should then "know the truth," and so knowing it, we should become so "grounded and settled," as not to be easily "moved away from the hope of the gospel which we have heard." Under this Divine teaching, and with this sincere desire to know and to receive whatever is revealed to us in the Scriptures of truth, we need not be ashamed to speak of our "fixed principles," nor should we hesitate to repel all attempts, however plausible, to corrupt our minds from the simplicity that is in Christ, by the bold declaration, "Jesus I know, and Paul I know; but who are ye?"

We venture to affirm that this intelligent apprehension of Divine truth, this firm adherence to the doctrines and ordinances of the gospel, may be regarded as one of the great wants of the age. There are so many attempts, on the part of some who appear to be wise above that which is written, to remove the ancient landmarks, to unsettle our faith in the foundation truths of our holy religion, and to treat with indifference what men are pleased to designate the *non-essentials* of the Christian faith, as to render it necessary on the part of every disciple of Christ to look well to his steps, and to be enabled to give "a reason of the hope that is in him, with meekness and fear." With such men it is the fashion to describe an unhesitating faith in the gospel as a sign of intellectual weakness; while it is regarded as a mark of a manly, independent spirit, to forsake the "old paths"—to strike out an entirely new path for one's self—in short, to doubt everything, and to believe nothing. Verily, they remind us of those "silly women" of whom Paul declares they were "Ever learning, and never able to come to a knowledge of the truth." We cannot too earnestly guard ourselves and our churches against such spiritual seducers. In regard to the dangers by which we are menaced, we must pay constant heed to the apostolic admonition, "Watch ye, stand fast in the faith, quit ye like men, be strong." If our faith stand not "in the wisdom of men, but in the power of God," we shall not be

easily led astray. But the things which are surely believed by us, must be those only which are derived from the word of God, and can therefore be at any time substantiated by an appeal to "the law and to the testimony."

Such truths for example, as those relating to the nature and perfections of the one true God—the glorious mystery of the Trinity in Unity—the person and work of the divine Saviour—and the atonement he has made for sin by the sacrifice of himself, "being made a curse for us"—these and kindred doctrines are not things which admit of "doubtful disputations," but are plainly revealed, and must therefore be held by us, with a firm unyielding grasp.

So also we receive the things revealed in the Scripture, touching the fall and entire depravity of all mankind—the eternal purpose of God to save "a remnant according to the election of grace,"—the justification of the believer in Jesus Christ by the imputation of His perfect righteousness—the work of the Divine Spirit in the regeneration and sanctification of all who are brought to a knowledge of the truth—the necessity of personal holiness—and the final perseverance of all true believers to everlasting life. So also do we regard it as a part of the divine arrangement, that the gospel should be preached in all the world and to every creature, whilst we recognise the obligation resting upon all to whom it is thus preached to "repent and believe the gospel," not forgetting that repentance unto life, and faith unto salvation are the gifts of the grace of God. Mysteries deep, profound, yea incomprehensible, assuredly there are in connection with these glorious doctrines; but because God himself has revealed them, therefore we receive them as things "most surely" to be believed by us.

Nor must we forget to allude to the two great gospel ordinances of Baptism and the Lord's Supper, instituted by the divine Saviour as head over all things to his church, to be observed by all his faithful followers to the end of time. Especially is it incumbent upon us "to hold the truth in righteousness" in reference to these ordinances in times like the present, when they are so awfully perverted. If we are not greatly mistaken, the great struggle will ultimately be between those great principles which, as Baptists, we profess to hold, on the one hand, and the pernicious doctrines of Popery and Infidelity on the other. O that we may be found faithful to our trust! If we hold as a Scriptural truth that immersion in water on a profession of faith in Christ, in the name of the sacred Trinity, is a duty binding on all who have believed with the heart unto righteousness, and that it is the appointed door of entrance into the visible church of Christ; and further, that the Lord's Supper is to be observed as a memorial of his sufferings and death, by those only who have thus "put on the Lord Jesus" by an open profession, then we say, let no considerations of expediency or worldly policy, let no unjust accusations of bigotry or, uncharitableness, cause us to "give place by subjection—no, not for an hour," for, "to obey is better than sacrifice, and to hearken, than the fat of rams."

We again, therefore, appeal to our readers, and to all who love the truth, to cöoperate with us in our efforts to contend earnestly, yet lovingly, for the faith once delivered to the saints. In the name of our God we will set up our banners. Let us in faith and hope, strong in the Lord and in the power of his might, go forth to the conflict, animated by the sense of His presence, and cheered by his own gracious assurance, "Be thou faithful unto death, and I will give thee a crown of life."

J. H.

THE BEGINNING OF THE YEAR.

AMID, it may be, the stillness of breathless congregations, the silence of the streets, and the slumbers of universal nature, the clock strikes twelve, reminding us that the year 1866 has expired, and that the year 1867 has begun its rapid round. Thus the Latin adage—"*tempus fugit*," time flies, once more comes before us, perhaps as a reproof for the past, and as a memento of the future.

It is customary in some parts of this country to ring the old year out, and the new year in. How far this is wise we care not to say; certainly we should be

cheerful and grateful in the remembrance of our mercies, and penitent in the recollection of our sins. Time bears a close relation to eternity; it is the connection between a way and an end—between seed-time and harvest; and "whatsoever a man soweth, that shall he also reap." How well, then, "so to number our days, as to apply our hearts unto wisdom."

"'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven,
And how they might have borne more welcome news."

The beginning of the year may remind us of the *beginning of time*. The word time is a common and familiar word, and yet ambiguous and mysterious! "If any one will ask me," said the great Austin, "what time is, I know well enough what it is, yet I know not how to explain it." And yet it is not a mere abstraction, but something marked by visible and striking characteristics. It had its beginning, and will have its close, and hence may be regarded as a parenthesis in eternity. Time is that period which is known by hours, days, months, years, centuries, and epochs. It is something measured and described—an unbroken series of causes and effects from a commencement to a close. It began at creation, when the morning stars sang, and all the sons of God shouted for joy; and it will have its close when—

"The mighty angel, who shall stand
One foot on sea, and one on solid land,
Shall swear, by heaven's great King,
The mystery 's o'er; time was,
But time shall be no more."

For our profit we may remember that "*time is short*." The whole duration of time, compared with eternity, is, indeed, but a day; and, so far as individual existence is concerned, is shorter still. We may live some sixty or seventy years, and yet this period can scarcely be called life. How much of the narrow span is cut off by the feebleness of infancy, and the follies of childhood and youth! How much is subtracted by sleep, which is but the image of death! And then when we deduct still further the menial services required for the body, and the infirmities of advancing age, what is there left but a handbreadth?

But if time is short it is also *rapid*. Time moves along with more than railway speed. How swiftly a shadow runs along the ground on a cloudy, windy day! Such is the life of man, for "he fleeth as a shadow, and continueth not." A weaver's shuttle is very rapid in its motions, and yet, says Job, "Our days are swifter than a weaver's shuttle." The post moves on at an accelerated speed, and yet, says the patriarch, "My days are swifter than a post." Yes, so it is. The earth revolves around the sun at the rate of 50,000 miles an hour. Such is the rate at which time flies with us. The globe is our chariot, and in this we are travelling more than a million of miles every twenty-four hours! What is the velocity of a train, or even a cannon ball, compared with swiftness like this! But with brevity and rapidity there is *uncertainty* about time. "We know not what a day may bring forth." The chariot of one person passes through a great many varying scenes. Our removals from place to place, the changes amongst our friends, in our circumstances, and in our health; the pleasures and pains, the fears and hopes, the possessions and privations of life, all make it a chequered scene. And who knows when the chariot will stop, or how this will be done? It may be sudden, or gradual; at noon-day, or midnight; at home, or abroad. No one knows. Such is our ignorance of life. And yet, solemn thought! time bears us on to the world beyond the grave, where our character will be fixed for ever—a saint in glory, or a lost spirit in the infernal regions of everlasting woe! May the mercy of the Father, the grace of the Son, and the power of the Holy Ghost, impart to us the one, and avert from us the other.

Again: the beginning of the year may remind us of *the beginning of human responsibility*. We are intelligent and moral creatures, and as such are responsible to God for our actions. "We must all appear before the judgment seat of Christ;" and all will be "judged according to their works." It follows, then, that the period when this responsibility begins is a very solemn period. Infants are not responsible for their actions, since they have not the knowledge of good or of evil. Yet human responsibility does begin at some time, and perhaps much earlier than many are inclined to believe. How much then do parents, and especially Christian parents, need to be reminded of the spiritual claims of their children. Never should they forget that the mind of a child is like soil, whence, if good seed be sown, valuable productions may be obtained; but if bad seed, then weeds of every rank and poisonous kind may alone be the harvest reaped. Oh! parents, you have around you, it may be some who have just entered the domain of personal and moral responsibility. There are many paths before them, some straight and others crooked, some narrow and others broad, some leading to life eternal and others to the second death. Inherent depravity gives a bias to evil, and we go astray from the womb, speaking lies. Can you, then, be too anxious, too diligent, and too prayerful in seeking the conversion of your children? If conscience condemn you for not seeking to advance their higher life, let it condemn you no more. Begin the new year with new resolutions, and with new efforts. Be sure to know the society they keep, the habits they form, and the principles by which they are guided. Put in your authority against all companionships where there is not the strictest regard to honesty, truth, purity, and morality. Never allow them to attend places where the fear of God is not, and where there is only an appeal to evil passions. Early imbue their minds with a reverence for the Sabbath, a regard to the sanctuary, and the importance of God's word as an infallible guide in matters of faith and practice. Urge upon them the necessity of prayer. Be concerned that their first lispings shall be of Christ; their first thoughts of Calvary; their first steps directed to his footstool. There is no power over a child equal to that which a parent possesses; it exceeds that which a monarch wields from his throne. The voice and smiles of parents are the music and bliss of their little ones—the first law they respect, and the first example they copy. We urge you, then, by all the commands and promises of God, and by all that is seen in the neglect of some parents and the fidelity of others, to recognise the period when human responsibility begins. Act as those whose highest ambition is that their children may walk in the truth.

Further: the beginning of the year may remind us of *the beginning of the new life in the soul*. Regeneration is the beginning of an inward and spiritual life, and when it has been realised, no reminiscence is more grateful and satisfactory than this. Perhaps some of us may not be able to fix on the time when the great change was produced. It was so long ago, and, moreover, was so slightly marked as to occasion no special notice. It is not so with others. They cannot forget the first workings of the Holy Spirit. Wretched were their days, and restless were their nights. They could enjoy nothing. Nature was beautiful, and often put on her best attire, but yet she seemed as though robed in sackcloth to them. The sun often shone forth in his highest glory, but that glory was eclipsed to them. The winds blew their steady gales, but the breezes were as a tempest to them. The river flowed in its silent majestic course, but it was as an avalanche to them. They were like prisoners, shut up in a gloomy cell, and hearing no more pleasant sounds than the footsteps of the turnkey, as he paced the long and gloomy corridors. No marvel, if in anguish of spirit they should have cried aloud, "O Lord, I beseech thee deliver my soul."

But these convictions and fears lasted only for a time. Perhaps a few days, a few weeks, or at most a few months. Through the means of grace, and the grace of the means, their mind became relieved. And now a new experience is realised. There was fear, there is now confidence; there was sorrow, there is now joy; there was nothing but distressing forebodings, but the dark and

threatening cloud has passed away, and all seems a clear sky, and a shining sun. Thus, like the pilgrim at the cross, they have sung with a grateful heart, "He hath given me rest by His sorrow, and life by His death."

What a place is this?
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest cross! blest sepulchre! blest rather be
The Man that there was put to shame for me.

Finally: the beginning of the year may remind us of "*the beginning of immortality.*" This is the moment after death, for dying once, believers die no more. But who can speak of immortality?

"The reasoning sage who can
Dissect a sun-beam, count the
Stars, and measure worlds, is
Here a child, and humbled, drops
His calculating pen!"

How glorious the beginning of immortality to a departed saint! The weary wheels of mortality revolve no more; the desert has been traversed, the Jordan has been crossed, the everlasting hills have been ascended, whilst the pearly gates of the golden city have been opened wide, that the redeemed ones may enter in. In this world the believer had his doubts and fears, but they have now given place to a perfect salvation. In this world he wore the soiled and shattered robes of human infirmity; they are now changed for the garments of light and purity. His heart was often big with grief, and often did he hang his harp upon the willows, but the music of heaven dispels all sadness, and "its hours, like the hours of a sun-dial, are measured only by sunshine." What an experience this, the beginning of a heavenly existence! It is the end of all faith, the fruition of all hope, the realisation of all desire, and the consummation of all bliss.

But there is a hell as well as a heaven; and how terrible the beginning of immortality to the departed unbeliever! He will find no city gates open for him; but strong angels waiting to bind him hand and foot, and to cast him into outer darkness. He may have been like a Hume, sporting with death under the figure of Charon—the fabulous ferryman of the Stygian lake; but he will be awfully deceived, for an unreconciled God will be to him as a consuming fire. He has been dreaming of rest, but death will deal to him such a terrible blow as to awaken him out of his slumbers. He will now find, when too late, that all the familiar representations of hell are far below the terrible reality. Hope, which once shone as a star, will now be lost in cloudy, stormy night. The music he once heard has passed away, and there are other sounds, loud as thunder, and more fearful than the rolling sea. He feels his bark is lost, and as it sinks in a fathomless ocean, despair will seize his soul, and "lost, lost, forever lost, will be his cry." May the beginning of a new year lead to serious reflection, and serious reflection to penitence, prayer, and faith; then will we sing—

"'Tis done, the great transaction 's done,
I am my Lord's, and he is mine;
He drew me, and I follow'd on,
Charm'd to confess the voice divine."

Crewkerne. S. P.

THE GRANDEUR OF THE MISSIONARY CAUSE.—AN APPEAL TO TEACHERS.

BY THE REV. JOHN STOCK, DEVONPORT.

TEACHERS of the young can impart to their disciples no more noble or manly impulse than a desire to be useful in the salvation of perishing souls. What work can equal this in moral grandeur, or god-like glory! Think of its intrinsic majesty; of its alliance with all that is divine and glorious; of the personal blessedness which it imparts to those who engage in it; and of the benefits which it confers upon a dying world.

We say, Think of its intrinsic glory. What majesty adorns the mission cause! Every divine perfection is in alliance with it. The Wisdom that contrived the universe directs its onward march. The Love that yearns over the ruin of a world prompts its support. The Justice which was vindicated on Calvary approves of its beneficence. And the Power that upholds the stately pillars of creation, and speaks in the thunders of the firmament, is pledged to the removal of every obstacle in the way of its permanent triumph. The whole name of God is on its side. In its armorial bearings, every attribute of Jehovah's nature—the cross of Christ, with its mysteries of mercy, and a redeemed world, basking in the sunlight of a reconciled God, are emblazoned. The revealed Word of the Most High speaks in attestation of its grandeur, and of its future perfect success. The whole course of Providence is guided with an eye to its interests. The affairs of individuals and of nations are subordinated to its triumphs. Every event that transpires in this world is more or less directly connected with the ushering in of the millennial flag of Messiah's kingdom. The myriads of holy angels are toiling and watching for the final consummation.

The Holy Ghost, the Comforter, dwells within the church, that she may not labour in vain in this great enterprise; and hell, with all its legions, looks on with trembling anxiety, knowing that its defeat is certain, and that its time is short. The ultimate issue will be the breaking forth of the glory of God in its noon-tide effulgence, and the unwise shall know more of Jehovah's heart and majesty from this one work, and the method of its accomplishment, than from all his other works combined. Do teachers, then, desire to interest the young in that which is noble and sublime? Behold the sphere in which they may most effectually do it.

Let teachers remember, too, the adaptation of this theme to develope all the mental and moral faculties of youth. Teachers have to educate the heart as well as the intellect, the moral nature as well as the reason. In fact, the whole man requires to be developed; and we contend, that no theme is so adapted to the full education of all the budding powers of youth as the missionary cause, and the eternal truths on which it rests. It tells them of God in the heights and depths of his mercy; of a Saviour who loved us to the death; of a plan of salvation suited to the universal necessities of our groaning race; of the miseries which exist, and the cruelties which are perpetrated in all the dark places of the earth; of tribes which have already cast off the yoke of the destroyer, which are now sitting at the feet of Jesus, and enjoying the blessings of a full salvation; and of yet more glorious triumphs which await the gospel of our Lord and Saviour. It narrates the deeds of holy daring, and of Christ-like self-denial, which God's missionary servants have achieved in their Master's cause. It tells how they tore themselves from home and country, to dwell among fiends in human shape; how they braved pestilence, hunger, and the sword, that the nations might know and worship their Lord; and how, at last, they fell on the field of conflict, martyrs to their sublime philanthropy.

Here then is food for all the nascent powers of youth. The theme appeals to the loftiest reason, to the most vivid imagination, to the purest conscientiousness, to the tenderest pity, to the most heroic courage, and to the most thorough self-sacrifice. Missions are peculiarly adapted to the idiosyncrasy of youth. There is something about them picturesque and fascinating.

Moreover, they reflect a portion of their own glory on all who identify themselves with their progress. By imbuing the young with a thoroughly missionary spirit, we educate the whole of their manhood; we confer upon them a moral dignity in this life, and we allure them to seek a bright crown of glory in the life to come. In the highest sense of the term they are *educated*; educated to be princes among men. If teachers desire the moral and spiritual elevation of the young, let them train them up in a godly zeal for the mission cause.

And, once more, we ask teachers to remember the benefits which they will be conferring upon the world at large by enlisting the sympathies of the young in the spread of the Redeemer's kingdom. Thus you will be displaying the noblest and truest philanthrophy. You will be promoting the personal happiness of men. You will aid in hallowing and refining every social tie. You will advance the political emancipation of the enslaved. You will be hastening the downfall of all that is tyrannical and unjust. You will assist in overturning the altars of superstition, and of reinstating the Most High on his throne in the souls of men. You will be labouring to remove the curse from the bosom of our race. You will confer a boon on generations yet unborn, and will bequeath a legacy of holy and beneficent influences to the world, which will continue to bear fruit down to the sounding of the trump of God, and in eternity itself.

And let our teachers think, too, of their own glorious reward in this labour of love. Teachers who aim to interest the souls of the young in the diffusion of the gospel in the earth shall not themselves be unrewarded. A blessed recompense will be theirs. They will enjoy the Saviour's smile and approval in this life. They will have the satisfaction of knowing that they have sought to consecrate to their Lord the youthful energies and talents which they have had to train. In many instances, doubtless, they will meet with disappointment; in others, however, they will see the fruit of their labours, and will have to rejoice in the holy zeal of some whom they led to Christ, and whom they induced to devote themselves to the sacred cause. And when eternity shall close the scenes of this life, there will be the ecstacy of hearing from the lips of their Lord the cheering commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord." "And I heard a voice from heaven saying unto me, Write, blessed are the dead who die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." The fruits of the labours of devoted Christian teachers shall follow them to glory. The young whom they conducted to the cross, and the converts whom these seals to their holy zeal were the means of blessing with the same conversion, shall join them in the realms of Paradise as one by one they are called home. And the process shall be repeated through successive generations. The works of faithful teachers of the religion of the cross of Christ shall continue to bear fruit to the day of doom. The little leaven which they introduced into the heart of some pious youth shall work on in other hearts through the ages, to the end of time.

FROM PRIZE ESSAY ON MISSIONS.

Obituary.

THE LATE REV. PETER SCOTT, OF BREARLEY, NEAR HALIFAX.

"THE memory of the just is blessed;" not only do we remember them with satisfaction as those who have by grace humbly served the Lord here, but it is our joy to know that they have joined the spirits of the just made perfect, and are (O blessed condition) "for ever with the Lord."

Our departed brother was born in Dunkeld, N.B., April 6th, 1793. Like many who have preceded him in the office of the Christian ministry, his

parentage was poor and obscure. And, though his father and mother were industrious, the times were hard and provisions scarce, so that the family had to endure much hardship, and young Scott, when a boy, tended cattle for his daily bread. He had, it may be supposed, slender opportunities for education. Six months at school were all the advantages he enjoyed; and the Book of Proverbs was the only class book. Religion was generally neglected or despised by those with whom he associated, and young Scott was the ringleader in folly and sin. But an unseen power was exerting its influence upon his conscience. "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one who is born of the Spirit." This irresistible grace took possession of his heart. He left the sports and follies of his companions and began with all earnestness to read and study the Holy Scriptures. His anxiety about salvation was, at that time, very great; the terror of the Lord made him afraid. At last, he found peace through the finished work of Christ, and immediately became a herald to others of that mercy which he had sought and found for himself. He commenced a prayer-meeting which was a means of grace to many; and three or four young men were, by his instrumentality, brought to believe the truth. Shortly after this, he was sent to the Baptist College, at Bradford, recommended by Dr. Stewart, of Edinburgh, and the Rev. A. McLeod, of Glasgow. Having completed his course of study, he settled first at Colne, in Lancashire, where he remained twelve years; then he removed to Shipley, afterwards to Sutton-in-Craven, and, finally, to Brearley, near Halifax. These labours were sealed by the Divine blessing, and at each place he scattered the seed, and saw the increase. During his ministry at Shipley, a new chapel was built, and he lived to see the erection of a second.

Glorifying the grace of God in him, and looking at those features of the spiritual man, most obvious to those associated with him, we notice the edifying character of his *prayers;* not that we can recall anything original or very striking either in thought or language, but they were spiritual, heart-prayers, we could feel that whilst our brother was engaged in this solemn exercise, the petitions were going up to heaven, and that they came from a heart sanctified by grace.

His *preaching* was scriptural and very evangelical; often diffuse, and without many of the graces of oratory; but his sermons had this grand excellence, they were baptised in the element of truth. For sixty years he preached the gospel of Christ, and nothing else; exalted the one Saviour, and illustrated the one salvation, maintaining and defending the truth of God with undeviating fidelity. His aim was to bring sinners to Christ, and he did this with sincerity and disinterestedness of motive. Hundreds were converted and added to the church of Christ through his faithful labours. And we are assured that the most eloquent sermons are not those which are adorned with the graces of rhetoric, and preached with the precision of art, but those which waken the conscience and save the souls of men.

His *practical religion* and *consistent life* were undeniable. "He walked with God," in harmony with his truth, and in obedience to his will. The enemies of religion had no weapon of attack drawn from his inconsistency. Not without failings, and many secret conflicts, which form part of the experience of all God's people; secret sins, which each one has to deplore and confess; but the dignity and purity of our divine religion was never sullied by his defection or mistake. His character was transparent. He was an Israelite without guile; an honour to the profession of Christianity, and to the denomination in connection with which he exercised his ministry. And when he retired from his work it was at the close of a life of consistency and devotedness, in which he had not sought wealth nor fame, but the glory of the master he served.

Our departed friend was a very *pleasant companion*, genial and kind;

he diffused throughout the social circle the happiest influences. Having a mind well stored by reading and observation, he had conversational powers, and a fund of instructive anecdote, which made him a welcome guest even to the children of the household. As a friend, he was always ready to afford kind advice or gentle sympathy; and it is a matter of surprise that one who possessed such a companionable nature should have voluntarily surrendered himself to a life of celibacy.

The last events of his earthly history were somewhat remarkable. He visited his native country, and preached his last sermon in the town of his birth, taking for his text, Luke xxii. 15. "With desire I have desired to eat the passover with you before I suffer,"—thus magnifying Christ in the place where in early life he had despised and rejected him. He returned home with difficulty, and in pain. His work was done; his last testimony was given; the gospel trumpet uttered from his lips its last sound; and he prepared with calmness and submission, to commit his spirit into the hands of the Redeemer.

During his illness he desired the following lines to be sung, expressive of his views and feelings:—

"For ever with the Lord,
Amen, so let it be,
Life from the dead is in that word,
'Tis immortality.

"Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home!"

He died in the house of a Christian brother, at Steep Lane, near Halifax, on the 11th October, 1866, aged 73 years, and was interred in the grave yard of Wainsgate chapel. A large procession of ministers and friends evinced their esteem and respect for departed worth by following his remains to the house appointed for all living. Sermons, in improvement of his death, were preached at Brearley, and afterwards at Shipley, by the writer of this sketch, from Job xix. 25, 26. "I know that my Redeemer liveth," &c. His remains mingle with their kindred dust; his spirit is before the throne, in the fellowship of the redeemed.

Mr. Scott was not much known as a writer. An Association sermon, preached by request, and two small volumes, containing the biographies of his valued friends, Mr. Teale, of Shipley, and Mrs. Parkinson, of Sutton, were the principal productions of his pen.

HENRY DOWSON.

Baptist College,
Chamber Hall.

Correspondence.

"ECCE HOMO" ON BAPTISM.

To the Editors of the Primitive Church Magazine.

DEAR SIRS,—When I read the chapter on baptism in "Ecce Homo," I mentally said, "this might have been written by a Baptist, and by a strict Baptist too."

In truth, however, the author of that book gives no new view of the passage which has attracted the attention of "Enquirer." That John iii. 5 refers to baptism, is a view held by all Christian writers, who have touched on it, for the first fifteen hundred years after it was penned by John. This is true of them all without exception. Few men are learned enough to attest this, but Hooker says, "of all the ancients there is not one to be named that ever did otherwise either expound or allege the place (John iii. 5) than as implying external baptism."

One does not go to "Tracts for the Times," Messrs. Editors, any more than to "Ecce Homo" for sound theology, but one may get something good from both sources. "Out of the eater comes forth meat." The *learning* of "Tracts for the Times" is undoubted. A writer in one of these tracts says, "to name individuals in this universal consent (that John iii. 5 refers to baptism) is to disguise the extent of

the evidence * * * every vestige of exposition of Scripture, every statement of Christian doctrine which can bear this way implies the same." And he adds, "there is not a Liturgy (baptismal) from Britain to India which does not in some way incorporate it."

"Enquirer" will not suppose that I cite the concurrent opinion of the so-called Fathers as conclusive of the meaning of the text. I cite it as the result of the "sacred criticism" of the passage during the period of fifteen hundred years, and as shewing that the author of "Ecce Homo" is, in regard to it, simply walking in the old paths. If, however, a thing is not necessarily true because all the Fathers (and all the heretics too) concur in it, neither, on the other hand, is an interpretation necessarily correct because it is modern; and, be it remembered, (for the fact is not without significance) that some of the latest and best scholars have returned to the old interpretation.

The new interpretation which, variously expressed, makes "water" symbolical, arose in the school of the Swiss Reformers. If not the discovery of Calvin, he gave it vogue. It was a time of fierce controversy, and the new interpretation seems to have been eagerly seized, if not forged, as a weapon wherewith to do battle against popish sacerdotalism on the one hand, and the troublesome new-fangled heresy of anabaptism on the other. The exigencies of controversy, I hardly need say, are not favourable to the exegesis of Scripture. They incite to fantastic invention, but do not further honest exposition.

Hooker says—and he was never more judicious—"I hold it for a most infallible rule in expositions of sacred Scripture that, where a literal construction will stand, the farthest from the letter is commonly the worst." This, I think, is one of the "just principles of interpretation" which "Enquirer" desiderates. Departure from it by Calvin and his school has introduced the insipidity and confusion of tautology into the passage in question. For, phrase it as you may, our Lord is made to say that, 'except a man be born of the Spirit and of the Spirit he cannot enter into the kingdom of God." If the word "water" does not mean water, but means the Spirit or his influences under the symbol of water, then this unmeaning tautology is inevitably fixed on our Lord. "The construction farthest from the Letter," and the "worst" that I have seen, is, singularly enough, made by some modern Baptist authorities who intimate—indeed plainly say—that baptism is not an initiatory rite at all, that it is an entrance to———nothing.

To look at the passage. I do not think there is that "logical progression of ideas" which "Enquirer" surmises in the 5 v. as related to the 3 v. I think that to "see" the kingdom of God, used in v. 3, is substantially the same thing as to "enter" it expressed in v. 5. "Enquirer" knows doubtless that to *see*, in Scripture, is frequently used to denote experience, participation, and the like. Compare, e. g., Ps. xc. 15, where to have *seen* evil is to have suffered it. Luke ii. 26, where to *see* death is to die. Acts ii. 31, where not to have *seen* corruption is not to have shared it. And, Rom. vii. 23, where to *see* the evil law in the members is to be the conscious subject of it. So by, or in, the new birth, to *see* the kingdom of God—to enter the kingdom of God—is to perceive it, to feel it, participate it, possess it, enjoy it (or whatever other word is necessary to describe being, to all intents and purposes, of it); and all this *ab initio*, from a fresh start, in a new state, with a new life, as a child with full faculty entering a new world to take his place, and do his part in it.

Now, unless men will say that the kingdom of God does not shew itself at all in the world, that it puts forth no appearance, takes no distinct semblance, that it is wholly and utterly invisible, they must confess that something more than an occult birth of the soul, by the invisible Spirit of God, in individual, isolated men, is necessary to give it form, place, manifestation. Some common sign must mark the assumption by men of a new citizenship, some invariable token indicate their corporate being, some apt and general form enshrine and typify their collective life. But,

if it be admitted that the kingdom of God is not only an effect wrought in individual men by the invisible agency of the Spirit of God, but that that effect is associated with, and is revealed in, a visible church-state, then there can be no difficulty in regarding baptism in water as the cognizable entrance to that visible state, and the language which represents that remarkably significant act as a *birth* thereinto becomes most fit, vigorous, and natural.

More plainly. The kingdom of God may be regarded in its two parts, or on two sides—invisible and visible. These are not commensurate, but they are related. Christian baptism, in like manner, is of two parts, corresponding to the two parts of the kingdom in which it is an ordinance, viz, birth of the Spirit and birth by water. And these, again, are not commensurate, but related. He who is born of the Spirit only, enters only into the invisible kingdom of our Lord, as did the crucified thief. He who is born of water only, enters only into the visible kingdom, as did Simon Magus. To enter into both parts of the kingdom, it is necessary to be born of both parts of the baptism. Except, therefore, a man be born of water and of the Spirit he cannot, in the proper, full, and complete sense in which our Lord used the words, enter into the kingdom of God.

I have said that Christian baptism is of two parts. There is, namely, the outward and visible sign, and the inward and spiritual grace. The new birth, or birth from above, corresponds with these two parts, or rather, is identical with them. Our Lord does not separate birth of water from birth of the Spirit. The one complete birth is of both functions. To enter the kingdom of God a man is born *of* both. In any just criticism of the text the force of the preposition *of* (*ek*) cannot be disregarded. It has here its proper ethical sense of origin or causality. Just as it has the same sense in John i. 13, where it is said of the sons of God that they are "born not of blood nor *of* the will of the flesh, nor *of* the will of man, but *of* God." To be a son of God, simply birth of God, or of the Spirit, is alone needed, but to make him a visible member of the kingdom of God, birth *of* water or baptism in water is to be added.

There is an obvious reason for our Lord allocating these terms in His solemn address to Nicodemus. Baptism in water was common to the Jews when admitting a Proselyte to the Jewish theocracy, and our Lord would convey to Nicodemus that, in the coming kingdom of which he himself was King, something more than the cold form of baptism was needed for entrance—a man must be born of the *Spirit* as well, to see *that*.

Again. The baptism of John and of Christ's disciples (essentially one I deem) was being observed by multitudes. That baptism was professedly incomplete, John made ostentation of its naked negative character, and bade the people expect from the Christ a baptism replete with positive virtue. Nicodemus no doubt profoundly interested by this great movement of the people, and excited by these great expectations held out by John, comes enquiringly to Jesus to be told by him that the baptism which he saw, and which haply he had himself obeyed, was not enough to introduce a man into Messiah's kingdom; that the baptism John spake of—the baptism of the Spirit—must ensue.

In perfect agreement with this, our Lord, just before his ascension, said to his disciples (Acts i. 5) "John indeed baptised with water, but ye shall be baptised with the Holy Ghost not many days hence." When these days were accomplished, men already baptised with water were baptised with the Holy Ghost, and, for the first time, Christian baptism was complete, and they entered and began the kingdom of heaven, where the least of them was greater than John. Henceforward in the Apostolic Church the two parts of Christian baptism were never knowingly sundered, and no man *saw* or entered the kingdom of God except he were born of water and of the Spirit. Pity 'tis, Messrs. Editors, that the wilful sundering of the two in the baptism of infants should since and still confound and deprave the kingdom.—I am, my dear Sirs, Yours most truly, T. W. T.

Poetry.

(ORIGINAL.)

HYMN FOR NEW YEAR'S DAY, 1867.

"STORMY WINDS FULFIL HIS PLEASURE."

COME, beloved, let us ponder
O'er the teachings of the year;
And with holy joy and wonder,
Learn to love as well as fear,
While God's judgments
Thunder loud in every ear.

Stormy tempests, at His bidding,
Woke to wrath the slumbering wave;
Whilst it raged with awful fury,
Thousands found a watery grave:
Join the requiem
O'er the lost, the bold, the brave.

Next a dreaded, strong destroyer
Entered, 'midst the fold and flock,
And with stealthy footsteps robb'd us
Of our useful beauteous stock,
While we staggered
'Neath the sad and sudden shock.

Then the streams of wealth and plenty
Fail'd, as does the summer brook;
Noted banks, and men of credit,
Fell beneath the heavy stroke—
At the losses
Smitten hearts were well nigh broke.

Now the midnight pest progresseth,
On his solemn mission sent,
And our homes are plunged in sorrow,
For our earthly ties are rent
By the waster,
Who on daring deeds is bent.

Where shall we, so vile and feeble,
Find a refuge and a friend,
But in Thee, Thou rock of ages?
For Thou keepest to the end,
Safely sheltered,
All who on Thy care depend.

Surely storms should haste us homeward,
To our mansion in the skies,
Where the lov'd ones, safely gathered,
Watch us with their tearless eyes,
Whilst we battle
Hard to gain the glorious prize.

O to meet them, and to meet Thee,
Matchless Jesus, all Divine,
Now prepare us, that in Heaven
We may dwell with Thee and Thine,
And for ever
In Thy glorious image shine.

Bury, Jan. 1st, 1867. J. RV.

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For our earthly ties are rent
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Where shall we, so vile and feeble,
Find a refuge and a friend,
But in Thee, Thou rock of ages?
For Thou keepest to the end,
Safely sheltered,
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Surely storms should haste us homeward,
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Where the lov'd ones, safely gathered,
Watch us with their tearless eyes,
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Matchless Jesus, all Divine,
Now prepare us, that in Heaven
We may dwell with Thee and Thine,
And for ever
In Thy glorious image shine.

Bury, Jan. 1st, 1867. J. RV.

Page for the Young.

OUTSIDE MY WINDOW.

ON NEW YEAR'S DAY.

I was brought out of the land of dreams this morning by merry shouts from many voices; and, finding that they grew louder and merrier every moment, and that there was not the slightest chance of getting back to finish my dreams, I took a look out of my window. Very near to the heart of our little city is a vacant lot—not a city lot, but a country field—that lies just as it did when we were but a tiny village. On this lot, directly opposite my window, I counted seventeen boys, and out from the seventeen throats owned by the boys had come, and were coming, all the sounds. Hither and thither they rushed through the white-lying snow, and every one was rolling up a snowball. They were laying the foundation for a snow-fort.—When one worker found his ball too large, he called upon a fresh recruit for help, and again the two summoned aid, until the balls were higher than the heads of the boys. Every boy was commander-in-chief, you would have thought, had you listened to the medley of orders. One wanted the fort built in one way, and one in another, until the difference grew serious, and anger was fast rising in the field, when a new arrival changed the face of affairs. The boy who came walking up to the circle of huge balls, and walking around it twice, taking a quiet look, but saying nothing until he was appealed to.

"What fort are you building?" he asked. Then came a war of words. One said, "It is Fort Henry," another, "Fort Sumpter," and the contest waxed warm and warmer, until "Fort Sumpter" carried the day, as I notice it always does with boys; and then this quiet last comer was yielded to as commander, without a dissenting voice. The work went bravely on. You would have thought the enemy were just at hand, and every second of the utmost importance. At last the fort was so high that its top could not be reached. Then the commander went to work with a spade to smooth and level the sides. Long ere it was complete the number of seventeen was increased to forty. No enemy appearing, the boys began to accost passers-by with "Happy New Year" and snow-balls. Every unfortunate passenger and horse ran the gauntlet of forty snow-balls and "Happy New Year," and the boys had no rest, not even for an instant. The good-natured men, who had sympathy with the boys in their frolic, bowed to the storm and drove fast past the fire. I began to think they would spare none, when an old man appeared coming up the street, driving a horse that could only walk. The man was a farmer, taking produce to market.

My heart went out to the forty boys and took them all in when I saw what happened. They were eager with excitement, and every one held snow-balls in hand, for their accost had just been met by an assault with a pole from a man who resented the balls, and they were waiting the next comer with weapons ready, when the old farmer appeared. "Now here's fun ahead," said a voice. "Boys, not a ball," said another voice, and the forty stood in silence whilst slowly the old man passed by. The carnival began again; the balls struck horses, carriages, barrels, loads of coal, wood, sacks of meal, and every moving thing. Just at the height of affairs, the steam-whistles from surrounding mills gave token that the workmen would appear, and human nature was put to the test presently, as the throng came on. Some laughed, and cried back the "Happy New Year," ducking their heads meanwhile, and running past with all speed; whilst other stopped to scold and throw back the missiles, and a few full-grown men sprang over the fence and began to demolish Fort Sumpter; but the forty ran to the rescue, and scattered the foe.

Three times during the morning there was dead silence, and no balls. First, for the farmer in his waggon,

because he was feeble and old; second, for a lame Irishman, who went past on a crutch; and the third time, for a sight that made my eyes fill with tears. I had opened my window to listen to the boys, and so I heard every word that was spoken. From the northward came an old, old man, with hair white as snow, and head bent towards the earth, to which he was fast hastening. He walked with tottering footsteps, and leaned heavily on his cane.

From the southward came an old, old man; his hair was white, he was bent, his days were few, and he leaned upon a staff. The two old men met. They stopped, and an old hand grasped one still older, and the weak and quivering voices wished each other "A Happy New Year"—yea, and so well do men love life that they wished each other "many;" and just opposite the two, looking on, as if spell-bound, stood forty boys. I saw one boy involuntarily take off his cap, and stand with head uncovered until they had parted. Not a ball of snow impeded the progress of any one until the old men were safely out of danger. My heart blessed those, and wished them a Happy New Year. The fort stands yet. It is true that it is somewhat battered; for no sooner had the builders of it gone home to dinner, than a troop of Irish boys attacked it with vigour, and would have utterly demolished it had not the very workmen who had been snow-balled, stopped on their way to work, and rescued it. I have great hope for the future of the forty boys who reverenced age and pitied the unfortunate, and would not pelt poverty, even with a snow-ball.

S. J. P.

Reviews.

The Complete Works of Thomas Brooks. Edited, with Memoir, by the Rev. ALEXANDER BALLOCK GROSART, Liverpool. Vol. III. Edinburgh: James Nichol. London: Nisbet and Co. Dublin: G. HERBERT.

THIS third volume of the complete works of holy Thomas Brooks, contains, The Unsearchable Riches of Christ; and, A Cabinet of Jewels. The first is an exhaustive treatise on Eph. iii. 8., and the second is a heart-searching disquisition on evidences of a true interest in Christ. The former is well adapted to warm the soul with holy rapture at the glorious inheritance of the saints, and the latter to excite us to solemn self-examination as to our share in the salvation which is in Christ Jesus. Of the savour, and unction, and quaint originality of Thomas Brooks, we have already spoken in former notices of his works. Of the present volume we will only say that it equals, if it does not surpass, either of its predecessors in interest. These volumes are a mine of wealth to preachers. They overflow with suggestive hints, with happy quotations from Holy Scripture, with learned allusions quaintly introduced for the purpose of illustration, with striking metaphors and similes, and with a rich vein of experimental and practical godliness. They are marvellously quickening and stimulating in their influence over a reader's mind. The perusal of a chapter from our author's pages would be an excellent preparatory exercise to the composition of a sermon. The Puritans were great in dealing with the consciences of men, and in separating the precious from the vile. Who has not trembled over Matthew Meade's "Almost Christian;" David Clarkson's "The Conviction of Hypocrites;" Stephen Charnock's "Self Examination before the Lord's Supper;" John Flavel's "Touchstone of Sincerity;" and Thomas Brooks's "Cabinet of Jewels?" These men went to the very root of the matter in dealing with human souls. Hypocrisy and self-deception they tracked through all their subterfuges. They held up a mirror of truth in which every man could see his own face. They had power with men as well as power with God.

This is the kind of preaching that we need in the present day. May the Holy Spirit give all our pastors and Evangelists greater power in dealing with human consciences! Mr. Nichol's republication of the Treatises of the mighty Puritans must exert a salutary influence upon the theological thought and spirit, not only of the pulpit, but of the age. We give the following brief quotation:—

"The good desires of bad men after God, and Christ, and grace, and holiness, are like water in a cistern that quickly runs out, but the desires of a godly man after God, Christ, grace, holiness, are like water in a fountain that is still a running. An unsound Christian is never good at all times; he is only good by fits and starts, and burns, sometimes when he is sermon-sick, or under a smarting rod, or a galled conscience, or when he is under some heavy cross, or sad loss. Oh! then he will be good. Oh, then he will have God, and he will have Christ, and he will have grace, and he will have heaven; but this good frame, this good temper of his, is not lasting, it is not abiding; it is like a vapour that quickly vanishes, or like a windmill that goes as long as the wind fills the sails, but no longer. These are like Sigismund the Emperor, who, when he was sick, would be very godly, but when he was well, none more wicked." (P. 371.) "The emptiest barrels make the loudest sound, the worst metal the greatest noise, and the lightest ears of corn hold their heads highest. A hypocrite may well lay his hand upon his heart, and say, 'Is it not just so with me, is it not just so with me?'" (P. 451.)

Devout and Explanatory Reflections on Important Portions of God's Word; or, a Short Sermon and a Short Song for every day in the year. Intended as Aids to Private and Domestic Worship. By GEORGE WYARD. Parts II. and III. London: J. Briscoe, Banner-street, Finsbury.

WE have already noticed the first and fourth volumes of this series of publications, and can only say, that the two before us are fully up to the average of those already noticed. Our brother Wyard is nervously afraid of giving the gospel invitation too widely. On that question we decidedly differ from him. But his general theology is thoroughly orthodox, his strain experimental, and his spirit reverential and devout. The style of expression too, is clear, simple, homely, and vigorous. There is nothing like affectation or pretentiousness about our good brother. He writes as a plain earnest man for plain earnest souls, and we shall be much deceived if his Daily Reflections do not become popular with the class for whom they were written. They may be had by applying direct to the author, 197, Downham Road, Islington, London, N. They are bound in four volumes, price 2s. each; in two volumes, at 3s. 6d. each; and in one volume at 7s. In the whole there are 365 Reflections, and 365 original Hymns and Poems.

Nonconformity Vindicated, being a letter addressed to the Rev. John Allen, M.A., Archdeacon of Salop. By J. E. YEADON, Whitchurch. Second edition. Third thousand. Elliot Stock, 62, Paternoster-row, E.C. Price 6d. Pp. 60.

We are glad to see Mr. Yeadon's capital, telling pamphlet in a *second edition*. We have already spoken our mind about it, and rejoice that the public verdict has ratified the very high opinion that we expressed of it in introducing it to our readers. It ought to pass through *many* editions.

Haggai. By JAMES BIDEN, author of "The True Church," &c., &c. Gosport: J. P. Legg, High-street. Price 6d.

THIS pamphlet contains 28 pages of the most unmitigated nonsense it ever was our lot to meet with. The author should most assuredly be looked after by his friends. He tells us that *he* is the subject and fulfilment of several important prophesies. Here is a sample of the wisdom of this seer:—

"In a recent publication, 'The Pestilence, Why Inflicted,' are given many reasons why the writer thinks himself to be the appointed watchman foretold by Ezekiel, chapters iii. and xxxiii. Among the reasons are many prophecies fulfilled in him. Of these it is now needful to note two as bearing especially on the subject of the reign of Darius.

1.—"In Daniel it is said, 'Darius the

Median took the kingdom, being about threescore and two years old.—Daniel v. 31.

"When 'Belshazzar' the king of the Chaldeans is found wanting, Darius takes the kingdom. It is not given him by the popular voice; he asserts his right, and this is not denied. He takes it when about sixty-two years of age. The language of Daniel is prophetic, and Darius has in another an antitype. The writer was born July 18th, 1803; and the claim was asserted at the close of 1865, when he was about sixty-two years of age."

With much more in the same style. Surely the force of folly could no farther go!

We have received.

The Watchmen of Ephraim, for October. London: W. Macintosh, 24, Paternoster-row, E.C.

The Protestant Magazine and Protestant Beacon, for October. London: Collingridge, 117 to 119, Aldersgate-street, E.C.

We have also to notice most favourably the following new tracts, by the Baptist Tract Society.

No. 276, *The Grave:* addressed to those who have attended a funeral. Pp. 8. By JOHN COX.

„ 277, *Early and Late.* Pp. 8. By JOHN COX.

„ 278, *The Kilmarnock Blacksmith.* Pp. 4. By T. W. MEDHURST.

„ 279, *Have you been to the Great Physician?* Pp. 4. By T. W. MEDHURST.

„ 280, *Am I a Christian?* Pp. 4. By MORITZ GEISSLER, of Saxony.

„ 281, "*It's not in the Book.*" Pp. 4. By T. W. MEDHURST.

„ 282, *Memoir of a Young Disciple.* Pp. 8.

„ 283, *Drawing Cheques.* Pp. 4. By JOHN COX.

„ 284, *The Race of the Rain Drops.* Pp. 4. By JOHN COX.

„ 285, *Profitable Partnership.* Pp. 4. By JOHN COX.

„ 286, *A Growing Evil.* Pp. 4. By JOHN COX.

„ 287, *Where is your Candle Burning?* Pp. 4. By JOHN COX.

„ 288, *Noisy Sins and Quiet Sins.* Pp. 8. By JOHN COX.

We wish too to mention, with high commendation, the following:—

The Sunday Scholar's Annual. Second Series. London: Elliot Stock, 62, Paternoster-row. E.C. Cloth, gilt. Pp. 144.

THE very best and cheapest book for a Sunday School Reward, or present book, that we know of. This series is of even deeper interest than the former one.

The Duty and Advantages of Domestic Worship. By Rev. JOHN ALDIS. *The Financial Duties of the Deacon's Office.* By JAMES BENHAM. *Thoughts on Public Worship.* By S. G. GREEN, B.A., of Rawden College. All by Elliot Stock.

THESE three valuable pamphlets are papers which were read at the autumnal session of the Baptist Union, at Liverpool, October 10th and 11th, 1866. It is only necessary to say that they are all in every way worthy of the esteemed writers, and will repay an attentive perusal.

Philips' Scripture Atlas. Twelve Maps, coloured. By WILLIAM HUGHES, F.R.G.S. Price 6d.

VERY good and very cheap. We have looked over the maps with deep interest, and earnestly recommend this invaluable sixpennyworth of sound Scriptural geography.

The Class and the Desk. Part V. London: Sangster and Co.

Is as good as any of its excellent predecessors.

We have also received the following:—

George Baldwin. London; J. PAUL. Pp. 38. *A Letter to Australia.* London: J. PAUL. Pp. 16. *Clifton Sermons.* For October and November. *The Little Gleaner;* and *The Sower;* for ditto. All by Houlston and Wright, London.

The Watchmen of Ephraim, London: W. Macintosh, 24, Paternoster-row, E.C.

Intelligence.

SAXONY.

MY BELOVED BROTHER HOWE,—Having just returned from another Mission tour, I hasten to furnish you with a concise report of our humble efforts during the last two months.

When I wrote to you in the beginning of September, which was immediately after the loss of my dear partner, and a number of our members in Halle by the cholera, I was afraid I should for a considerable time scarcely be able to do much. The great losses, and the various consequences of the destroying epidemic, as well as of the war, were deeply felt, and had almost exhausted me; but still the Lord kept me up, and granted much grace, so that I could say, "As the sufferings of Christ abound in us, so our consolation aboundeth by Christ." And by the duties resting upon me, as well as by various engagements, and the continued progress of the good cause, I was constrained to go on labouring for the Lord instead of giving myself to sorrowing; and I found that, as diligence is the best means against numberless temptations, it is also the best refuge against over much sorrow and faint-heartedness. In the same I have felt it that I owe a great deal of gratitude to my many and dear friends in England, who have kindly thought of me in their prayers, and asked the Lord's grace, comfort, and blessing upon his poor and much tried servant; and the Lord has heard them, and granted me his blessing, which will be a satisfaction to our friends; and whilst I praise the Lord for grace sufficient, I would heartily thank them.

Although the cholera was still raging here in the beginning of October, we held at that time the quarterly conference of our church in Halle, to which the members arrived from near and far in greater numbers than ever before. It was this time a solemn, but a happy meeting too; the Lord granted to his poor pilgrims a season of refreshing indeed. On the Sabbath morning, a prayer meeting opened the services of the day; in the first of which I spoke on the subject of "spiritual health" (3 John 2), asking myself every one and all, "How, or in what state is your soul?" We considered: *First*, What is necessary to the health of the soul, or wherein does it consist: in regeneration—clearness of knowledge—purity of faith—a continued progressing sanctification. *Second*, The importance and necessity of spiritual health. *Third*, What endangers the health of the soul. *Fourth*, What does promote it.

After the afternoon service, we celebrated the Lord's death; and in the evening a church-meeting took place, in which two converts confessed "how great things the Lord had done for them, and had had compassion on them." They were joyfully received; and soon afterwards we went out of the town to the river Saale, to bury them with Christ their Lord, in baptism, at which occasion the foreign spectators were supplied with tracts on the subject of baptism.

The Sabbath before this the conference of our church in the kingdom of Saxony took place in Altenburg, where I preached on "the sacrifice on Moriah," and "the happiness of heaven."

Soon after these conferences I went to Kötzscham, preached first the good word in a meeting of our members there, and administered the Lord's supper; after this I was accompanied by several brethren to Spergan, where I had engaged to preach twice in a dancing hall. The people listened quietly; may the Lord grant that they listened not in vain. After each service a number of tracts and pamphlets were distributed at the doors.

Lord's day, the 28th October, was in Leipzig, where I preached forenoon and afternoon in the meeting-room of our members. Several friends, who are standing very near to us, attended both meetings, though they are so strongly forbidden.

Whenever I have been at home, in Halle, I have conducted the regular meetings of the church, which have of late been well attended. The Sunday school too has increased in the number of its scholars. I generally have about 60 or 70 children, whom I teach as plainly as possible the truth that we all are sinners, as such deserve everlasting punishment; that, however, Christ Jesus, who is the true God himself, has come as the Son of God into the world, taken upon him manhood, died on the cross, was buried and rose again, wherefore he is able to save all those that come unto him, whilst those who do not come, or trust in anything else, shall perish. I must give them the A B C of the gospel, because the most of them, being new scholars, scarcely know anything of Christianity.

Early in November I was again called to attend a funeral of a boy, who was the son of one of our sisters, and died from the cholera, when I had an occasion to preach from the words: "Thus saith the Lord, set thine house in order: for thou shalt die, and not live!" to a number of people who were gathered in the churchyard. We preached on this spot, though we are as dissenters strongly, by a punishment of ten dollars, forbidden to do this, because the ground is, as the priests say, sanctified ground.

Lord's day, the 11th November, was again in Altenburg, where I preached in the forenoon on "the new song in heaven," (Rev. v. 9, 10,) and in the afternoon, on the words: "Lord, thou hast been our dwelling place (refuge) in all generations." After a few introductory words, I remarked:—FIRST, *on the refuge*. That if God is our refuge he is that only in Christ Jesus, who is—one, the refuge appointed by God for sinners; two, the only; three, a near; four, an ever open; and five, a safe refuge. SECOND, "*for ever and ever*," as the German has it, *i.e.*, ever, now, and henceforth. He *was* the refuge of the church at all times, was our refuge in the time of our repentance, of trials, temptation, etc.; and he *still is* and *will be* our refuge in all similar cases, at death, at the day of judgement, and for ever. This meeting was attended by a number of strangers, some having come even a long way to it. After the two services in the Sabbath school, we celebrated the Lord's death; and in the evening we enjoyed again the Lord's blessing, in a Bible class I was entreated to hold.

Having returned from A., I went on a tour in the Turkey-of-dogs. The brethren thereabout had hired a number of halls in various towns and villages, and announced the meetings in the public papers. I spent two weeks there, preaching every evening in a different place, and generally to crowded audiences. Having no trains nor other conveyances in this part of Germany, I had to make the whole tour *per pedes*, and occasionally had to walk by storm and rain, and in the dark, across fields and acres, and through forests, having often no regular way, it being just a Turkey: and very often I felt myself among the people there as among the Turks, very often I was constrained to think of the words of Christ: "Behold, I send you forth as sheep in the midst of wolves." Not to detain you, but to give you a notion of the state of things and the necessity of preaching the gospel here, let me only describe, of all the meetings I held, the last two of them. The last place but one I was expected at was a large village, called Blumberg. When at eight o'clock in the evening I came to the place, I found a noisy crowd of people gathered before the Inn, who now just like savages did press up stairs into the dancing hall, which scarcely could hold them all. When I ascended the orchestra, and commenced to speak, the horrid noise ceased, but at the same time two men, being sent by their priests, interrupted me, having determined to destroy the meeting, and the following dispute commenced: "What for do you come to preach here?" I answered, "that souls may be won for Jesus, and get eternal life through him." Question: "Who has told you to come and preach here?" Answer: "The Lord Jesus," saying, "Go ye into all the world, and preach the gospel to every creature."

Question: "What is it you believe and you intend to preach here?" Answer: "I believe that Christ Jesus the despised Nazarene, is the true and eternal God, is come in the flesh, died on the cross, was buried, rose again, and ascended to heaven, wherefore he is able to save to the uttermost all those that come unto God by him." My opponent now got rather angry, and cried, "The Word of God belongs in the church, but not in such a sinful place as this; it is a profanation to preach it in an orchestra, and in a dancing hall." I answered, that I was not come to preach to that place, or to the orchestra, but to the *souls* assembled there; I have nothing to do with the place, but with the persons in it, whom I can get nowhere else, and that I would go even in a very den of robbers with the Word of God; for Christ said, "go ye into all the *world*," and you admit that coming to this place I am nowhere else, and again he said "into *all* the world," and I have not been before in this place." The discussion continued for some time, my opponents got rather angry, whilst the Lord gave me grace to remain calm, by which they lost the battle, and I got the victory; the crowd commenced to scold them, threatening with turning them out, whilst I besought them not to do that; but rather to entreat them in love to be quiet or to leave the place, and under scolding, and in a very passionate manner, they left the hall, calling me an "ass," etc., and now I could commence.

After the singing of a hymn, and a prayer, I preached the free, full and finished salvation which is in Christ Jesus, and quietly the people left again. The next morning I went to Müplberg, a pretty large town; having arrived here after I had left the Dogs-Turkey. Here I got the hall of the Senate-house, the finest hall in the town, for my meeting. What a difference it was to the night previous! Just think of a splendid hall which will hold several thousands of persons —it was crowded to excess already before the time, and all were standing that their might be room for all. After I had given out a hymn,

"Now praise ye all the Lord, etc.,"

and implored the Divine blessing, I spoke, as the Lord helped me, on the subject of substitution, (2 Cor., v. 21,) to which the people listened most attentively. When leaving, they strongly urged me to promise to come soon again.

Will you, and all our friends, help us to beseech the Lord to prosper the good seed, and so we shall one day reap together without ceasing. With the heartiest salutations to all,

I remain,
Your friend and servant,
MORITZ GEISSLER.

Halle, 6th December, 1866.

OPENING SERVICES.

CRANFORD, MIDDLESEX. — Interesting services were held at Cranford, Middlesex, on Thursday, November 1st, in connection with the opening of the New Baptist Chapel. The Rev. W. G. Lewis, of Bayswater, preached two powerful sermons; in the afternoon from Exodus xxv. 22, and in the evening from Mark vii. 24. The Rev. T. G. Atkinson, E. E. Fish, and Mr. Hawkins, of London, took part in the proceedings. Over 200 friends partook of tea between the services. The place was well filled, and the collections amounted to about £10. About eight years ago a few members of an adjoining church, residing in the village commenced holding Sunday evening service in one of the cottages, but, as their numbers increased, they hired a larger cottage which they converted into a mission-room, where, on December 18th, 1865, they formed themselves into a separate church of fifteen members. They then commenced both morning and evening service. Previous to this they had begun a Sabbath school which now numbers about eighty scholars. Since forming the church ten members have been added and several candidates are now waiting for admission. From the increasing attendance the mission-room became too small, and that the gospel may be more widely spread they have built this house for the Lord, and in looking back they can truly say, "the Lord hath done great things for us, whereof we are glad." On Sunday, the Rev.

E. E. Fish, of Pastors College, preached morning and evening to a good congregation. May the Lord add many to their numbers.

WILMOT STREET, HULME, MANCHESTER.

ANOTHER PLACE OF WORSHIP OUT OF DEBT.—The Baptist church and Sabbath school, meeting in Wilmot-street, Hulme, Manchester, having for some years past felt very wishful to have the remaining debt on their place of Worship paid off; arrangements were entered into some time since for effecting this desirable object. A social meeting was therefore called when promises were made which, when fulfilled, will remove the same. Some repairs and improvements being required, which would cost upwards of £30, our pastor volunteered to visit several of his own friends for this object in Liverpool, Bradford, Leeds, and other places, which visits, we are thankful to say, were very successful. The debt and repairs were all settled several months ago, but some of the promises remaining unfulfilled (now handed over) have caused the delay of publicly thanking our friends for the kind assistance they have thus afforded us.

B. P.

BAPTISMS.

BETHEL BAPTIST CHAPEL, BARNES-STREET, ACCRINGTON. — On Sunday evening, October 7th, 1866, two females and one male were baptised by Mr. William Jackson, of Church. May they be kept faithful to the end.

OSWALDTWISTLE.—On Lord's Day, August 26th, after a discourse founded on our Lord's commission, Mark xvi. 15, 16, our esteemed pastor had the privilege of burying beneath the waters of baptism another of his beloved children, a little boy, who thus witnessed a good confession before many witnesses, and testified his faith in the death, burial, and resurrection of our Lord Jesus Christ, as the foundation of his hope of eternal salvation. The occasion was a very interesting one, much people came together to see the baptism, and many of them were affected to tears by the solemnity of the scene, which is a striking proof that "believers' baptism" rightly administered is an impressive ordinance.

ELGIN, SCOTLAND. — The annual meeting of the Baptist church was held in the chapel on the evening of the 1st November. The progress of the cause during the last year was more than usual. Mr. James Macfarlaine, the pastor, within that period baptised twenty-one that were added to the church. We have also several enquirers waiting admission. Notwithstanding our national tenacity and veneration for time honoured usages, especially in religious matters, many of our countrymen have very serious doubts of the concord of Scripture teaching, with certain articles of faith and practice in the commentaries and standards of the great ancient Presbyterian church of Scotland.

BYROM-STREET CHAPEL, LIVERPOOL. —The Rev. T. S. Bristow, who, for many years, has been a Member and a Minister of the Independent body, and who, from his views on baptism, has lately resigned a Ministerial charge in connection with the Independents, has recently been baptised by the Rev. T. Dawson, at Byrom-street Chapel, Liverpool, and received into communion as a member of the church under the pastoral care of Mr. Dawson. Mr. Bristow is a strict communionist in sentiment. He has joined our community with an honourable testimonial signed by his former pastor, the Rev. Enoch Mellor, A.M., minister of Great George-street Chapel Liverpool, and is now actively engaged in supplying with acceptance vacant Baptist churches, wherever his services are required.

CLOUGH FOLD.—On Lord's Day, October the 21st, at Clough Fold, after a faithful sermon preached by Mr. Pearce, of Crewkerne, founded on the words, "I am not ashamed of the gospel of Christ," seven believers were baptised by the Rev. J. Harvey, in the presence of a large and attentive congregation.

LITTLE LEIGH, CHESHIRE. — Five professed believers have been buried with Christ by baptism within the last four or five weeks.

SALENDINE NOOK.—June 2nd, two males and two females; October 6th, two females; November 3rd, two females and two males, by Mr. Parker.

LITTLE WILD STREET, LINCOLN'S INN FIELDS.—September 2nd, two; by the pastor George Webb.

SUNNYSIDE, NEAR RAWTENSTALL, LANCASHIRE.—November 4th, a female by the Rev. Thomas Evans.

LITTLE LONDON, WILLENHALL.—Five believers, two males and three females were baptised by Mr. Pegg, the pastor of the Baptist interest here, on Lord's Day, November 4th. These, with three more baptised since Mr. Pegg's settlement here twelve months ago, are the only persons who have been added to the church for five years. The chapel, which is capable of seating 800 people, was crowded in every part; the largest congregation being present that has been seen within the walls for many years. We trust the Lord is with us, for during the last year, the congregations have increased one-third; funds increased one-third; Sunday school increased from seven teachers and forty-two children, to forty-two teachers, and 228 children; prayer-meetings, which used to be dispensed with, are well attended; and a Bible-class recently commenced, has an average attendance of twenty-four, while a greater spirit of unity than has been visible for thirty years, prevails. "Pray for us;" and rejoice with us.

MARRIAGES.

LAW—WILKINSON.—October 25th, at the Baptist chapel, Sunnyside, near Rawtenstall, by the Rev. T. Vasey, pastor of the Baptist church, Lumb, assisted by the Rev. Abraham Nichols, of Sunnyside, Mr. James Law, to Miss Alice Wilkinson, both of the Dean, near Newchurch, Rossendale, Lancashire.

MITCHELL—SANDERSON.—October 24th, by licence, at the New Baptist Chapel, Goodshaw, Lancashire, by the Rev. W. G. Fifield, Mr. John Mitchell, of Crawshawbooth, to Alice Ann, eldest daughter of Mr. James Sanderson, Goodshaw. This being the first marriage in the above chapel, the bride and bridegroom were presented with a handsome Bible.

PICKLES—CHERRY.—November 10th, at Zion Chapel, Cloughfold, near Newchurch, by the Rev. Abraham Nichols, of Sunnyside, near Rawtenstall, Mr. William Pickles, to Mrs. Ann Cherry, both of Bacup, in Rossendale, Lancashire.

MACLACHLAN—MACDONALD.—August 21st, at Langmull, Tobermory, Scotland, by the Rev. T. W. Medhurst, of Glasgow, Alexander Maclachlan, Esq., M.B., surgeon, of New Bridge-street, Newcastle-on-Tyne, to Susan, eldest daughter of Archibald Macdonald, Esq., of Langmull.

DEATHS.

July 22nd, at Castleroe Mills, near Coleraine, north of Ireland, Mr. John Irwin, in the 66th year of his age. He was for many years an upright and thoroughly consistent member of the Baptist church, at Coleraine. He died as he had lived rejoicing in Christ Jesus. His last words were, "It is all over now." Gone to dwell with Jesus, which is far better. John Irwin was a good man.

September 26th, Mr. Christopher Watson, aged 64 years, for many years the faithful and esteemed cashier of the firm of Butterworth and Brooks, calico printers, Sunnyside, and was interred at All Saints' Church, Goodshaw, in Rossendale, on the 1st October. The Rev. J. Howard, and the Rev. Abraham Nichols, (baptist) each taking a part in the solemnities of the morning.

Mr. David Greenwood, of Stacksteads, for many years a member and deacon, formerly of the second Baptist Church, at Bacup, and afterwards of the church at Waterbarn, fell asleep in Jesus on Wednesday, September 12th, aged 62 years. On Lord's Day, September 2nd, he was in good health and assisted as usual at the celebration of the Lord's Supper. In the evening he took part in the prayer meeting, and earnestly interceded on behalf of his youngest married daughter, who was then dangerously ill, and died on the following Tuesday, aged 22 years. On the day of her death, the bereaved parent was smitten with disease, and in a few days, full of faith and hope, departed, as we fully believe, from

earth to heaven. His favourite motto was "Looking for the mercy of our Lord Jesus Christ unto eternal life." The text from which his pastor, J. Howe, improved his death in a sermon preached at Waterbarn, on Tuesday, September 23rd.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

By the TREASURER.		£	s.	d.
A. T. Bowser, Esq., London	S.	0	10	0
Mr. Rogers, Peckam	S.	0	10	6
Kilmarnock Baptist Church		0	17	9
Mrs. Whitaker, Broadclough, Bacup	S.	1	0	0
Mr. Cooper, Drury Lane, London	D.	1	0	0
Rev. G. Wyard, London	S.	0	10	0
By Mr. WHITEHEAD.				
At South Shields.				
Dr. R. Callender, (two years)	S.	0	10	0
Rev. George Lawson	S.	0	10	0
Rev. George Lawson (Collection)		0	10	0
John Strachan, Esq.	S.	0	5	0
Messrs. R. and E. Wilkinson	S.	0	5	0
Dr. James Williamson	S.	0	5	0
Mr. W. N. Richardson	S.	0	5	0
Mr. Joseph Cubey	S.	0	5	0
Mr. Robert Sanderson	S.	0	5	0
Mr. William Trobe	S.	0	5	0
Mr. John Bruce	S.	0	5	0
Mr. James Nicholson	S.	0	5	0
Mr. William Wood	S.	0	5	0
Mr. Dobson		0	2	6
At North Shields.				
Mr. M. Atkinson	S.	0	5	0
At Newcastle-on-Tyne.				
Henry Angus, Esq.	S.	1	0	0
George Angus, Esq.	S.	0	10	0
J. C. Johnson, Esq.	S.	0	10	0
Mr. H. A. Wilkinson	S.	0	10	0
Mrs. Wright	S.	0	10	0
Silas Angus, Esq.	S.	0	5	0
Joseph Angus, Esq.	S.	0	5	0
Jonathan Angus, Esq.	S.	0	5	0
Edward Culley Esq.	S.	0	5	0
James Potts, Esq.	S.	0	5	0
Mr. John Bradburn	S.	0	5	0
Mr. William Moore	S.	0	5	0
Mr. William Dixon	S.	0	5	0
Mr. Henry Murton	S.	0	5	0
Mr. Robert Craggs	S.	0	5	0
Mr. Thomas Sharp	S.	0	5	0
Mr. G. C. Hutchinson	S.	0	5	0
Mr. William Anderson	S.	0	5	0
Mr. Joseph Miller	S.	0	5	0
Mrs. C. Davies	S.	0	5	0
Mrs. Lowry	S.	0	5	0
Miss Lownds'	S.	0	5	0
Miss Foster	D.	0	5	0
Seven Friends, 2/6 each		0	17	6
At Darlington.				
William Peachey, Esq.	S.	1	0	0
David Wilson, Esq.	S.	0	5	0
Messrs. O. J. and J. Shawill	S.	0	5	0
Mr. E. C. Etty	S.	0	5	0
Three Friends, 2/6 each		0	7	6
At Sunderland.				
Thompson Oliver, Esq.	S.	1	1	0
J. Y. Gourley, Esq.	S.	0	10	0
John Candlish, Esq., M.P.	S.	0	10	0
A Friend	S.	0	10	0
John Hill, Esq.	S.	0	5	0
T. J. Turnbull, Esq.	S.	0	5	0
Rev. A. A. Rees	S.	0	5	0
Mr. R. H. Pomfrit	S.	0	5	0
Mr. Francis Hill	S.	0	5	0
Mr. William Drury	S.	0	5	0
Mr. Jonathan Priestley	S.	0	5	0
Mr. J. Soppit	S.	0	5	0
Messrs. R. and J. Cameron	S.	0	5	0
Mr. H. W. Cothey	S.	0	5	0
Mr. Joseph Sinclair	S.	0	5	0
Mr. W. B. Douglas	S.	0	5	0
Mr. D. J. Scott	S.	0	7	6
Five Friends, 2/6 each		0	12	6
At East Hartlepool.				
Mr. John Dowson	S.	0	5	0
Mrs. Parker	S.	0	5	0
Rev. R. Edwards and Friends		0	10	0
At West Hartlepool.				
Mr. J. T. Inglis	S.	0	5	0
Mr. H. A. Larhum	S.	0	5	0
Dr. Atkinson	S.	0	5	0
Two Friends, 2/6 each		0	5	0
At Middlesbro'				
Rev. W. Bontems	S.	0	5	0
Messrs. Craig Brothers	S.	0	5	0
Rev. W. Ainsworth and Friend		0	5	0
At Stockton.				
Mr. George Buckham	S.	0	5	0
Two Friends, 2/6 each		0	5	0
At Malton, Yorkshire.				
Mr. George Smith	S.	0	5	0
Mrs. Attenby		0	2	6
At Scarborough.				
Dr. Evans	S.	0	10	0
William Barry, Esq.	S.	0	10	0
John Barry, Esq.	S.	0	5	0
George White, Esq.	S.	0	5	0
Mr. E. Hudson	S.	0	5	0
Mr. W. B. Richardson	S.	0	5	0
Mrs. Scott	S.	0	5	0
Four Friends, 2/6 each		0	10	0
Messrs. Waterworth and Co.	S.	0	5	0
At Burlington.				
Four Friends, 2/6 each		0	10	0
At Beverley.				
T. H. Sample, Esq.	S.	0	5	0
Mr. W. Arnott	S.	0	5	0
Six Friends		0	14	6
At Wolverhampton.				
Mr. William Sweatman	S.	0	5	0
Mr. W. Fleeming	S.	0	5	0
Mr. George Jones	S.	0	5	0
Five Friends, 2/6 each	S.	0	12	6